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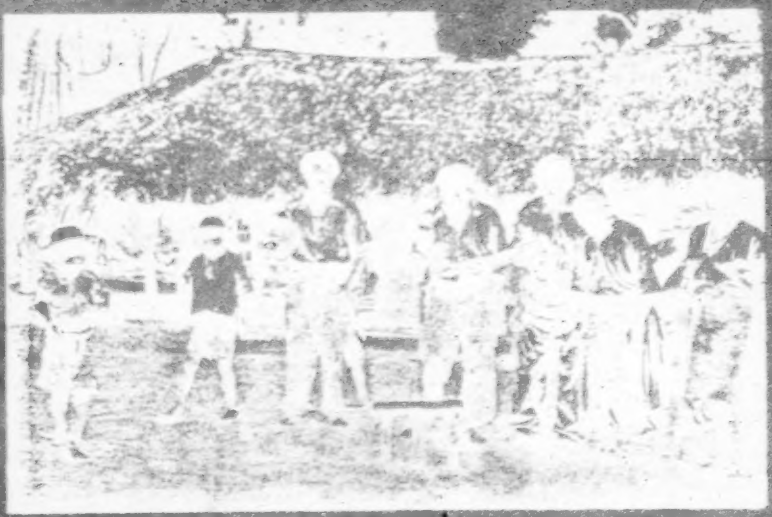

Fig. 8. Greeting ceremony upon the arrival of an honored guest: the men with the gourd rattles dance in front of the cross in the ground and recite the greeting formula; at the extreme right, a woman with the tacumbú.

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Thereupon Mbaé-Yara likewise beat his second son, and he began to speak Spanish and thus became the ancestor of the Argentinians and all peoples who speak Spanish. He treated all his sons in the same way, and thus the various languages and the various nations arose. Only with the youngest son were matters different: in spite of cruel beatings, his tongue did not become dislocated, and thus he became the ancestor of the Paraguayans whose language is Guarani. Mbaé-Yara is also divine, but all his adornment is of iron. --

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/230/ The spirit of evil is Anhá: Once he arranged a dance festival and invited Cuarahý and Yasý to it. The brothers appeared, though Cuarahý was very suspicious. He warned Yasý and forbade him to dance. But he did not obey. While he was dancing, he was suddenly seized by Anhá and thrown into the

/230 cont./

776 dreadful abyss Anharepý. Cuarahý grew wild with rage and
539 killed the majority of the Anhá. The survivors yielded to him and became tame. -- With the help of the termites, who were still human beings, that is, "beginning of the termites," Cuarahý found the limbs and the crushed body of Yasý. He carried all the parts up out of the abyss and put the body together again. Then Yasý awoke to new life, and the brothers returned to heaven. -- The evil souls of the slain Anhá, however, wandered restlessly through the world until the most recent times. Now, however -- so say the Caiuás -- they have gone into an invention of the whites into the radio.

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Fig. 9. Modern greeting of a guest, whereby the man of the house, with his wife, steps toward the guest and uses the Portuguese greeting. A remnant of the old tradition appears in the adorned cross and the gourd rattle, which he holds in his hand.

539 Nhande-Rú-Vussú opens the gates of heaven for the good
776 and just souls; the rest must remain outside and return to earth,
775 where they roam about until an Anhá overpowers them and takes them to Anharepý.

/230 cont./

It is very interesting to compare, on the one hand, the myth material of the Caiuás that Schaden collected in another village and from other people with that reported to me by Claudio and the old people of Farinha Seco and Cerrito, and, on the other hand, the mythology of the Caiuás with that of the Apapocuva-Guarani, which Nimuendajú has passed on to us. -- One could, of course, draw still other comparisons, for example, with the mythology of the Tembecuá, but also with mythologies that lie outside of any Guarani culture, such as that of the Dêtoana and Purubora.

/231/

V. Ceremonies Still Practiced Today.

A few remnants of the old ceremonies have been preserved, especially in Panambí and Tehycué. Thus, the solemn greeting of exalted guests still takes place, in connection with which the men dance with gourd rattles in front of the cross without moving from the spot, and the women pound the ground with their tacumbú. At the same time, the greeting formulas are recited, adapted to the number and importance of the guests. --

Besides this official greeting, the simple welcome has been preserved, during which the men and boys of the house receiving the guest swing the gourd rattle. -- The greeting that the man of the house, together with his wife, prepares for the guest is already under modern influence. /Fig. 10 appears here./ In connection with it he holds an adorned cross and the gourd rattle in his hand, but without making use of it. He borrows the greeting from the Portuguese language.

Only a few of the religious ceremonies have been retained. In honor of Nhanderykey his song is still sung, usually in front of the cross, accompanied by the music of the rattle and the tacumbú. The song in the original text runs:

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796 [237] [533] disks. In this there are saporó maize kernels. Over the large bowl lies a cover made out of feather disks. The men form a

[342] [291] [526] [574] [576]

Fig. 11. The row of women with the tacumbú dances and pounds with their instrument. This is done in connection with both religious ceremonies and greeting ceremonies.

semicircle around the stands and sing to the music of the rattles. Then the chief steps forward with his request and in connection with it also speaks of old and new customs.

793 796 Thereupon the priest starts officiating. His followers place a white cloth on the ground, upon which he pours the contents of the calabash. He now speaks of Yacairá, who makes the saporó maize grow.

[778] [784] At the last meeting of this kind, which I attended, he spoke of a great drought which would set in as punishment from Yacairá because the Caiuás were deserting the ancient practices and turning toward new customs and new religions. He was also punishing human beings for clearing the forests. The saporó maize would grow for another ten years, but no longer. -- The second priest and a few old men spoke in the same vein.

/234 cont./

To speak of the Caiuás in particular, I believe in a longer existence for this tribe. Whether it will remain in Brazil, however, perhaps appears questionable. During my last visit I was aware of a strong tendency toward emigration -- or return migration? -- to Paraguay. The reason for this is precisely the threat to tribal life and to the old customs by the continuous advance of the whites. The Indians know that the surrounding colonists are casting a covetous eye on the land that belongs to the Caiuás, and they do not trust the continuance of the Indian Protective Service. Hence voices are raised in favor of the free forests of Paraguay. The very Indians who have best adapted themselves to white culture, who know very well how to sell their products and are no longer embarrassed in financial transactions, have also learned from the whites to think in a practical way and are concerned with the defense of their own interests.

It is only among the old people that one still finds the -- typical for the Indian -- otherworldly attitude; only among them is there the noble hospitality that is still preserved among the Guarani of Paraguay. The young people, bent on worldly well-being and money-making, have become egoistical and avaricious, as they see this, of course, among their white neighbors. -- In the case of the Caiuás, there is the additional unfavorable circumstance that their territory is near the little town of Dourados and that colonists are living all around. The constant bad example, especially with respect to the imbibing of alcohol and all kinds of immoral practices, corrupts the Indian, and the influences of the two missions, /235/ Catholic and Evangelical, are not strong enough to be able to counteract this effectively in general. In recent times, under the influence of the Communist Party, there has been formed among the Caiuás a group that consciously rejects both missions, but is also alienating itself from its own old gods. -/The bibliography is omitted in the translation; see the foreign text, p. 235./

/37 cont./

352 [177] [513] [192] In the cold regions above all the sleeping hammock has practically been abandoned and replaced by the jirau or tarimba /a bed of boards, as in a guardhouse/, the primitive caboclo bed, which is called tupá. Many sleep on the ground, near the fire. The Mbbá of Rio Branco say that they make hammocks of embira only for trading. I saw small hammocks for children or used as seats among the Mbbá of Rariri, made of either timbopeva or embira; they also exist among the caiçaras /cabocios of the coast/, who call them puçás and must have received them from the ancient Tupinambá. The Ñandéva of Bananal make small "hammocks" out of cotton cloth, to lull children to sleep.

356 [412] [824] [192] For the visitor the Guaraní house, with very rare exceptions, has two nice touches that deserve special mention. In the first place the relative cleanliness, being swept once or more a day with the tapýixá, a broom made of rosemary or xiriríka. Secondly, the hospitality: the foreigner is immediately invited to sit on

• 594 [352] [192] the apyká (a little bench made out of a single piece of wood, sometimes zoomorphic among the Mbbá, who call it tendá); if by chance the head of the family is occupying the only stool that he possesses, he will get up and say: "eguapý," sit down!

352 [296] 353 One can hardly speak of furnishings. Tables and chairs are found only as exceptions. The pieces of clothing are usually /38/ hung on the cipó imbé /a kind of cipo/ stretched in the dwelling; only the most progressive ones have a trunk or portmanteau. Inside or outside the house the more industrious ones build a framework of horizontal poles high enough not to be reached by dogs and used for safeguarding provisions and cooking utensils. Everything else is kept in baskets, stuck under the roof, or hung from the beams. On the wall a calender or a print from a calender, a polychrome picture of a saint, or, as in one instance, a large picture of the President of the Republic may show the more or less eager desire to appear civilized.

2: Schaden--68 E-4,5 (1948-1954) 1982 SM4 Guarani SM4

/58 cont:./

476 524 293 The day of puxirão is a day of celebration, generally a Saturday. In certain groups it ends with a dance, moistened by a few drops, in others with a lively chicha or cauim /a kind of fermented beverage/ celebration, in a manner that, according to the chronicles, might have been verified among the ancient Tupinambá. This is true for the Kayová, who by the way do not fail to show lively satisfaction during the tasks, accompanied by constant shouts of joy, jokes, and stimulating competition between the small parties into which the group is divided for the activity. The work is transformed into a game. Among the Kayová the bond between chicha celebrations and puxirão is so close that the economic function of the celebrations cannot but be stressed. According to the traditional Kayová pattern, the "owner of the chicha," as he is called, does not offer food, but only chicha; it is true that the participants may take some food from the clearing of the "owner." The morning period is devoted to the work; the afternoon and evening, to drunkenness and the dances.

476 128 [621] [164] Among the Ñandéva of Dourados, where the puxirão seems to have in large part lost its primordial function as a manifestation of the solidarity /59/ of the group, there is a tendency to replace it by patterns that are more rational -- or more advantageous and efficient from the economic point of view. If someone has enough money to organize a puxirão, he prefers to use it [293] to have a relative or companion undertake the job of clearing, thus avoiding the disagreeable consequences of the drunkenness. And a puxirão without drinking would be difficult to have. -- At Araribá, for its part, the puxirão is disappearing because of the fact that the ancient spirit of reciprocity and co-operation does not exist; they tend to abandon it, because it has become common not to return the services rendered to a companion. As the participation in the work is entirely free, there not being a consensus as to its being morally obligatory, the nonappearance is [182] not even a motive for disputes. Thus, the institution fails to fulfill its primordial function, which is mutual assistance.

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476 491 177 In many nuclei quite influenced by caboclo culture, the maintenance and cleaning of the roads is also done in the form of collective work. If the chief of the village has enough prestige, he calls the men together for "help"; in the opposite case there is "concurrence" among the inhabitants. Each one takes his lunch -- or not. -- In contrast to the puxirões properly speaking, this form of collective work is certainly not linked to any institution inherent in the traditional culture.

476 177 463 439 The transformations of the primitive conditions of life by the contact with Western society of capitalist type has caused new forms of co-operative work to appear. Thus, among the Mbüá of Rio Branco, who furnish native artifacts to the tourists and visitors to the bathing places, any individual may set himself up as a kind of contractor or economic director, calling or inviting his companions to work with him for one or more days in the making of bows, arrows, canes, small swords, and other things. The contractor sells the products in Santos, São Vicente, or São Paulo, distributing part of the profit preferably in the form of purchased food, among those who helped him.

476 •574 In the Mbüá puxirões to which reference was made in the last passage above there is also common cooking, each contributing to it according to his possibilities. A man or a woman from the group is in charge of the preparation of the food. The women do not take part in the puxirão, but participate in the joint repast. To organize the puxirão, six to twelve liters of drink are purchased. Before breakfast one or two liters "flow," at two o'clock another similar quantity, once more at four and at six (before having dinner), and the rest at night. To buy the drink they make a "society"; anyone who has money gives.

476 574 273 All this in the puxirões of collective interest. For those that are organized for particular clearings we saw that the owner provides food for the whole group: he buys a fattened pig and drink at the nearby fazenda or village. As for the women, "who only work with the hoe," they also have puxirões (among the Mbüá), "but they do not slaughter /61/ a fattened pig." It does not seem to be a matter of a puxirão properly speaking, but

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informal collaboration (10).

10. /From p. 65 of the original source./ Among the Mbüá of Paraguay they told me about having mutirões -- which they call puŋʏõ -- of men and, more rarely, of women. The latter organize them to open the holes in the planting of the maize. Incidentally, these Mbüá consider all of planting women's work, "by divine command," allowing the collaboration of the men only in the case of having few women. Except in fishing with timbo, of collective interest, the puŋʏõ /sic/ is made for a certain family, not being accompanied or followed by any celebration. Perhaps this is explained by the fact that the Mbüá are not familiar with any fermented drink, which distinguishes them from the Kayová and the Ñandéva.

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A manifest expression of the solidarity of the local group, which, as has already been emphasized, is reduced in the final analysis to a mere association of great-families, the puxirão represents one of the few co-operative institutions by which the different groups of kindred are linked economically. Besides that, it is quite true, the distribution of the yield from hunting is to be emphasized. But as far as anything else is concerned, mutual aid in the economic sector, although constant and never lacking, takes place on an entirely informal plane. Each family plants for itself and considers itself the owner of its clearings; nevertheless, consumption assumes a quite communitarian form, particularly in times of want. Not noticeably affecting the self-sufficiency and the economic freedom of the different great-families that make up the local group, the exchange of services among them consequently assumes a genuine character of symbiosis.

[596]

2: Schaden--86 2-4,5 (1946-1954) 1962 SM4 Guarani SM4

/73 cont./

156 the dignitary. The ñanderú Bastião used to tell me unhappily:
157 "Everybody leans on me, for I am ñanderú." In the majority
554 of the present-day villages, the capitão, the official chief of the
622 group, is a relatively young individual, chosen by the official
[829] of the Serviço de Proteção aos Índios, and one who in general
[695] does not ascribe much importance to the dignity of his office --
[178] except in order to beg.

/74/ 2. Marriage

584 Among the Ñandéva and Kayová in former times the ini-
[178] tiative for the marriage started with the mother of the bride, or,
sometimes, of the groom. Nowadays, in the majority of cases
it is the boy who takes it. He speaks to the girl and her father,
who, in turn, serves as an intermediary between the suitor and the
girl's mother. When the boy goes to his future father-in-law, it
is in order to reach an understanding man to man, considered
[593] less difficult. The father concerns himself very little about the
marriage problems of his children, in contrast to the mother, who
is really concerned about her daughter's future, asking her opinion
in the matter; the daughter, in turn, asks for her advice and due
[585] consent. The married daughter, by the way, when she lives near
[593] her mother, likes to spend the day with her.--- Among the reasons
[594] for refusing a suitor, there were indicated to me in the south of
Mato Grosso: his being a drunkard, a vagabond, economically
incapable, a member of another subgroup of the tribe, of
Paraguayan or Luso-Brazilian origin, or simply personal antipathy.
584 Among the Kayová and Ñandéva of this region there are cases in
593 which the mother suggests to her daughter a husband -- known as
581 orderly, diligent, and the possessor perhaps of riding animals, his
own home, clearings, livestock --, and she herself, the mother,
584 will speak with the boy. The more diligent youths already live
591 in their own house as bachelors, being economically independent.

2: Schaden--90 E-4,5 (1946-1954) 1962 Sh44 Guarani Sh44

/76 cont./

585 128 [581] [304] [429] no one married before having his lip pierced. Nowadays the Kayová is like a beast, because he does not know the system of the old people nor that of the civilized ones." According to the same informant, there formerly existed among the Kayová a marriage ceremony, which was not conducted by the ñanderú or paí (contrary to what Marçal de Souza told me), nor by the capitão of the village, but by a married couple, that is, by a married man and his wife: the man took the boy by the arm, the woman the girl, they were joined and they were considered married. Such a practice, which has disappeared today and about which I have not been able to obtain any detailed data, very probably originated in post-Columbian times: the couple that performs the ceremony reminds one of the "witnesses" or "godparents" of a marriage at the time of the mission. What is certain is that today among the Kayová the marriage is performed in an informal manner by the capitão of the village, who decides whether the claimants shall or shall not consider themselves married.

585 178 [493] [504] [199] [535] [431] In bygone times the Kayová used to commemorate a marriage with a chicha; nowadays they content themselves at least in certain villages, with "a dance of Paraguayan type," at the bride's home and given by her family. The whole village is invited for the entertainment, food being offered to those who appear, and rum being drunk in place of chicha. Gifts are not given to the bride and groom.

585 182 [177] A curious combination of traditional elements with others of recent adoption is observed among the Nandéva of Araribá. It is clearly seen there how marriage ceremonies become integrated in the /77/ tribal culture to the extent that it preserved characteristics that would permit such integration. The institution of marriage has been adopted by the community; it is concluded according to what one may call "traditional ceremonial techniques." I have not attended any marriage; I owe the 584 [535] [114] [115] description to old Capitão Maneco, Poýdjú. This is his statement: There is not much wooing. In general the young man goes to the girl's parents, asking for their consent to marry. They ask for the opinion of their daughter. Then the parents of both agree

59 /80 cont./ But at the time
241 of the djakaitŕpéky, the "green maize," the first crops of the
[612] clearings of not only the kindred, but the whole village are
[192] "baptized" together in the great-house. In turn, each of the
[574] elementary families of the house of Chiquinho contributes for the chicha, and, according to the "Kayová system," the "guests" who come to take part in the celebration are taken to the clearings in order to offer them some of what is there.
[606] The /81/ sons-in-law, says Chiquinho, work in his clearings, but the chief, in turn, helps in the clearings of his sons-in-law.
[433] On the occasion of my last visit to the village, in 1950, Paí
[114] Chiquinho's clearing yielded about 1,400 hands of maize (1 hand -- 15 bundles of 4 ears); that of his son, about 300, and
[476] that of each son-in-law as much again. The disproportion stemmed less from the services rendered by the sons-in-law than from the puxirões /co-operative work parties/ that the chief of the kindred had held on the occasion of the chicha celebra-
592 tions. -- In Paí Chiquinho's house each couple has its own kitchen; but when one of the elementary families has something special in the pot -- beef, for instance -- it is customary to send small pieces to all the others.

867 From an early age the children of both sexes help their parents, whether in the clearing or in the domestic work. The girls, for example, carry water and care for their smaller brothers and sisters, while the boys work in the clearing or take home the products that are needed.

462 It is not long before one of the characteristic traits of the situation of the adults, at least in the villages of southern Mato Grosso, appears in the economic behavior of the children. It
[177] refers to the sexual division of labor within the family, quite transformed, incidentally, as a consequence of the acculturative effects of the contacts. The woman does not practice earning money, whereas for the man his capacity for work and production is a source of pecuniary means nowadays considered indispensable for the existence of the group. The children's attitudes already
857 conform to this distinction. From eight to ten years old, more or
868 less, the boy passes through a period of what might be called an

/146 cont./

171 159 184 [504] A guest of the Kayová, Pascoal very naturally uses the names of their gods in place of those of the deities of his group. On the other hand, he is already too old to replace the ritual behavior learned in childhood, for which reason he cannot participate in the ceremonies of the Kayová, some of whom, however, /147/ hold him in quite high esteem and appear in his yard once in a while to dance and pray in homage to him. And when he insists [501] [608] on the importance attributed to the social relationship established outside the family ties between compadre and the godson, he certainly is not referring, although he says so, to the Kayová, among whom, in contrast to the Nandéva, the institution of the godparent does not seem to exist. Detached from any religious community, and lacking, therefore, the intensification of the religious experiences obtained by participation in collective ceremonies, Pascoal insists more on the magical aspect of rites and religious equipment. While the Ñandéva of the coast call the djesyvá "my devotion," he calls it "protection," just as, among them, old Pedro Pires does when he refers to the little cedar cross that hangs on his chest. The ceremonies of the "sabedor" on the occasion of a "baptism tend to be explained as magical practices, as is done in the rural Catholicism of the region. Pascoal, by [178] the way, has skillfully combined the latter with the doctrine of his ancestors: the yvyraídjá, protector spirit, is identified with the Guardian Angel; the soul of the newborn baby becomes the "little angel"; and if the soul of the deceased person is "lost," if it does not find the road that leads to the Beyond, it is because the priest failed to pray for its salvation.

171 179 178 In conclusion: If it is true that religion constitutes the nucleus of resistance of the Guaraní culture confronted with disintegrative forces, this does not signify absolutely that acculturation is not observed in this domain. The latter, however, proceeds in a slower way and in various, perhaps three, relatively distinct phases. In the first one, religious elements of foreign origin are accepted, being integrated in the cultural configuration, not with a

3: Watson E-4,5 (1943) 1952 SM4 Guarani SM4

the various extended families that comprised a settlement.[148] The *puhirão* afforded pleasure and the solidarity of assisting, as well as the assurance that when the participants in turn wanted help, it would be forthcoming. But

> The *muchirão* [*puhirão*] is not properly aid, an act of salvation, or a mission of mercy; it is rather a gesture of friendship, an excuse for a let-up of one's labors, a very attractive form of cooperation [not "cooperation," in our definition here] in order to accomplish rapidly a piece of agricultural work.[149]

Today there is something less than universal agreement about the merits of the *puhirão* and something less than total participation by all individuals in the village.[150] Some individuals say that *puhirão* work is not good and that they prefer to do their own work; then at least they will have it well done, though it necessarily takes more time. Others say that the *puhirão* "costs too much," referring primarily to the corn or other ingredients necessary to make the *cauí*, which is traditionally served to those who help. Today, also, it is partly the prestige derived by those who give big drinking fest-dances and provide their fellows large quantities of *cauí* that keeps the *puhirão* alive. However, this is not to suggest that the *puhirão* is a heavy burden in all respects. Some persons who have frequent recourse to the *puhirão* for work manage very well economically, have large *kokué*, and are not handicapped in doing their outside *change* work for Brazilian *patrões*. Some can afford to be the hosts at large, all-village dances and drinking fests on Saturday nights, and in this activity they vie with each other to serve more *cauí* to their fellow villagers than ever before.[151] Nor is the large-scale *puhirão* the only type; small work parties without village-wide drinking fests are very frequent. In other words, in the purely economic sense, the *puhirão* apparently works well for some individuals, while for others it works only moderately well. Still others never give *puhirão*.

Following Mead's distinction, participation in the *puhirão*, while certainly collective, is not cooperation but rather only helpfulness. The distinction is

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[148] Possibly this function is somehow reminiscent of the "*grupos de trabalho*" (work groups) which Baldus (1937, pp. 86–112) has recognized among the Tapirapé.

[149] Ayrosa, quoted in Baldus and Williams, 1939, p. 157. The varying orthography of the word *puhirão-muchirão* is probably to be explained on the basis of the Tupi-Guaraní consonant "mb" of many dialects. Also, of course, this word itself varied in other respects from one dialect to another.

[150] It is true, of course, that the *puhirão* may also previously have had some of the character of the optional; the facts are unknown. Perhaps the difference on this point, if any, between the past and the present is one of degree and not of kind.

[151] Hence, perhaps, the enormous wooden trough *for cauí*, mentioned supra, p. 80. There is probably some relation of this vessel to give large drinking fests and the increased agricultural surplus that has become more and more evident with the expansion of agriculture since aboriginal times. The manufacture of *cauí* is, after all, based largely upon agriculture, since baked crops are the ingredients now used—corn, potatoes, manioc, in that order of importance. An agricultural increase might thus favorably affect the consumption of *cauí*.

5: Métraux E-4 (no date) 1948 SM4 Guarani SM4

178 a cabo (Vogt, 1904, p. 203). Today the number of Indians under the
622 authority of a chief vary from 20 to about 100.
621 The members of the ancient *Guaraní* communities built the houses of their chiefs and tilled their fields and harvested their crops (Ruiz de Montoya, 1892, p. 49).

685 **Law and order.**—It is only about modern *Caingud* communities that
756 there is some information on justice and law. Thieves are detected by
695 shamans, who touch each suspected man on the chest near the heart. If
684 the fingers leave a red mark, the man is guilty. A stolen wife must be
682 returned with a present. In case of murder, if the criminal's relatives do not pay the wergild to prevent a feud, the offended family takes the punishment into its own hands.

576 **Etiquette.**—Among ancient *Guaraní*, when a guest entered a hut, he
574 was surrounded by women who wailed and enumerated the deeds of his dead relatives. The guest covered his face with his hands and shed a few tears. The amount of crying and wailing was proportionate to the importance of the visitor (Ruiz de Montoya, 1892, p. 52).

LIFE CYCLE

843 **Birth and naming.**—Even in modern days, a pregnant woman must
846 avoid any food that might make her child abnormal. After childbirth, the father lies in his hammock until the infant's navel cord falls off, refraining from activities thought harmful to the baby. The *Apapocuva*
841 775 believe that babies are reincarnated dead people, hence one of the shaman's
756 first tasks is to identify the returning spirit and, by means of his super-
789 natural power, to obtain a magic substance to be rubbed into the child's
851 body. Infant baptism, though Catholic in many respects, is permeated
177 by ancient rites and beliefs. Names refer to mythical beings or to sacred
178 objects associated with the place on the horizon from which the soul is
551 supposed to have come. Children may be very closely identified with
77 the deities of the Upper World, and those from the west, the abode of Tupã, may receive a miniature of the bench symbolic of their divine namesake. In case of danger, especially if a person is sick, his name is changed
553 851 and a new ceremony of baptism is performed (Nimuendajú, 1914 a, pp. 302–303).

881 **Boys' initiation.**—A *Caingud* boy undergoes something of an initiation rite when, prior to puberty, his lower lip is perforated for the insertion of
[273] a labret. After a group of boys has been somewhat anesthetized with beer,
[412] a specialist perforates each boy's lower lip with a wooden or deer-horn
[237] awl and prays to Tupã that the labret may protect its wearer against death.
[273] For the three following days the initiates eat only maize mush. After
[195] their initiation they drop the infantile "u, u" (yes) for the adult masculine "ta."

5: Métraux E-4 (no date) 1948 SM4 Guarani SM4

The Caingué of Paraguay inter the corpse in the bush and build a miniature hut on the grave. They burn the dead man's house and sometimes the whole settlement. For a short time they bring food to the grave and keep a fire burning upon it. Secondary interment is reported for the *Mbyá* chiefs. A dead person's name is taboo.

As among the *Tupinamba*, visitors and members of the community were received with tears and expressions of sorrow. These manifestations of grief took place probably only if somebody in the village had died. (See Etiquette, p. 86.)

According to the *Apapocuva*, after death a soul first attempts to reach the Land-Without-Evil where "Our Mother" resides, but even if it passes the demon Añáy unscathed, other souls may detain it until its reincarnation. Those who have suffered a violent death or leave behind a beloved person or have been frustrated and are reluctant to go to the hereafter, are likely to haunt the familiar places of life until they are expelled or are reincarnated in a newborn baby. Children's souls are the only ones that can easily reach the Land-Without-Evil (Nimuendajú, 1914 a).

CANNIBALISM

Cannibalism, although never attributed to modern *Caingué*, was an honored practice among the ancient *Guaraní*. Its ritual seems to have been the same as among the *Tupinamba* (p. 119). The prisoner was well treated and was given a wife; but finally, after many months and even many years of captivity, he was ceremonially sacrificed on the village plaza. Like the *Tupinamba*, the *Guaraní* prisoner pelted his tormentors with stones and boasted of his great deeds and of those of his people. Children were urged to crush the victim's skull with small copper axes and to dip their hands in his blood, while they were reminded of their duties as future warriors. According to Ruiz de Montoya (1892, p. 51), everyone who touched the corpse with his hand or with a stick and everyone who ate a morsel of it assumed a new name.

ESTHETIC AND RECREATIONAL ACTIVITIES

Art.—Decorative art among the *Caingué* is limited to the simple geometrical patterns of basketry work, and to the motifs painted on pottery, incised or burned on gourds. Lozenges are one of the favorite designs; anthropomorphic or zoomorphic themes are exceptional.

Games and toys.—Small children show certain skill at modeling men or animals of wax, clay, or palm leaves. Their favorite recreations are wrestling, racing, hide-and-seek, tug-of-war, shooting, and dancing. The toys mentioned by our sources are noise-producing tops and buzzing disks.

The ancient *Ilutin*, i.e., the *Guaraní* north of the Apa River, played